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IRVING BERLIN

OUR ORGANIZATION

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The AMERICAN ISRAEL NUMISMATIC ASSOCIATION is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaica Numismatica. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of the State of New York.

As an educational organization, the primary responsibility is the development of programs, publications, meeting and other activities which will bring news, history, technical, social and related background to the study of numismatics. Membership is open to all men and women of goodwill and to clubs who share the common goals of the Association.

The Association is the publisher of THE SHEKEL, *a six times a year journal and news magazine prepared for the enlightenment and education of the membership. It neither solicits or accepts advertising, paid or unpaid. Its views are the views and opinions of the writers and the pages and columns are open to all who submit material deemed by the editors to be of interest to the members.*

The Association sponsors such major cultural/social/numismatic events as an annual Study Tour of Israel, national and regional conventions and such other activities and enterprises which will benefit the members.

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THE PRESIDENT'S MESSAGE

by STANLEY YULISH

The largest source of A.I.N.A. revenue is the membership dues. The dues notices are in the mail. Please renew and mail in your check as we need you very much. Our membership dues increase has been small considering the following:

The actual costs of paper and printing the SHEKEL have increased dramatically. Postage has been increased more than 20% alone.

You receive now six SHEKELS a year as opposed to four.

Previously the magazine had 32 pages. Now under Ed Schuman as editor, it contains a minimum of 40 pages. This means it is 25% larger and unlike other publications, there is no advertisement, only articles. We have decided not to cut quality, like using an inferior paper for the magazine as have other organizations. So enjoy, but please mail in your check for $15.00 dues for 1989. If we do not hear from you, sadly, this will be the last magazine you will receive, as the organization does not have the funds to print and mail this gratis.

Incidentally every numismatic organization and publication have been forced to raise their fees even higher than we have.

Order blanks have been sent with the last SHEKEL for the new book of Israel's Coins and Medals. The pre-publication offering will only last till March 1st. Seven hundred pages of updated material by Sylvia Haffner Magnus will be an asset to your library and collection.

As always, your comments and suggestions, criticism or compliments are welcome. If you would like to see articles on specific topics, advise the editor of your wishes. Perhaps he can accommodate you. It is his wish as well as mine to have the SHEKEL as fine a publication as possible . . .

Wishing all of you the very best for 1989.

Shalom

Stan

Jewish Immigrant Awarded Unique Gold Congressional Medal in Recognition of His Patriotic Service to the United States

by Jack H. Fisher, N.L.G.
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The gold medal presented to Irving Berlin by President Dwight D. Eisenhower on February 18, 1955 at the White House is unique in that it was the only medal authorized and struck. There were no duplicate medals struck in gold, silver or bronze for collectors or for the general public.

Congress and President Eisenhower wanted to honor Irving Berlin. Public Law 83-536 of the 83rd Congress in 1954 authorized a gold medal, and it was specified that only one gold medal be struck in .999 fine gold without any to be struck in silver or bronze. It was intended by Congress that this medal be unique. The gold content was designated by Congress to be 10.190 troy ounces. The financing for this medal was provided by a Congressional Act titled: "Making Supplemental Appropriations For The Fiscal Year ending June 30, 1955, which authorized $1,500.00 for the Medal for Irving Berlin by Bureau of the Mint.

Mint records set forth that the gold medal was 2.75 inches in diameter, and was designed by one of the Mint engravers. Photograph of the galvanos used in preparing the dies was obtained by me to verify the various aspects of this medal. The obverse sets forth the portrait of Berlin with the name "IRVING" on the left and "BERLIN" to the right of the portrait. The reverse sets forth the following: "Presented to IRVING BERLIN by PRESIDENT EISENHOWER in NATIONAL RECOGNITION and APPRECIATION of his SERVICES IN COMPOSING MANY PATRIOTIC SONGS INCLUDING GOD BLESS AMERICA." Lyres are on the left and right of the presentation statement on the reverse of the gold medal. I was fortunate in being able to obtain the photograph from the National Archives of the presentation of this medal to Irving Berlin by President Eisenhower in the presence of Mrs. Ellin Berlin and Secretary of the Treasury Humphrey.

Irving Berlin was 100 years old on May 11, 1988. He was born in Temum, Russia to a Jewish family with the family name of Baline. His father was a Jewish Cantor who named his son, Israel Baline. The family emigrated to the United States in 1893 when Irving Berlin was five years of age.

He was a child street singer who sang for coins from the public and later he worked as a singing waiter. Lyrics were written by him from the time he was a boy, and it was reported that the printer made an error on his first published song in naming him as "Irving Berlin" instead of Israel Baline. It was additionally

reported that Irving Berlin was 19 at the time when this happened and he used the name of Irving Berlin from that time forward.

Irving Berlin is the personification of the United States through his patriotic and popular songs that have endured through generation after generation. He is also the personification of the Jewish immigrant who loves the United States and who was and is an asset to the human factor in the United States by giving to the United States as much or more than what was and is received. His immigrant family upon arrival was poor when measured in terms of money, but the family was rich in human and religious values as well as being rich in music. The fact that his father was a Jewish Cantor who sang religious songs as well as singing as part of religious services was an inspiration. Berlin heard and saw his father in the Synagogues assisting in singing the liturgy as well as singing solo portions during the religious services. It was reported that although Berlin has a fair singing voice that he did not inherit the singing voice of his father.

Berlin was unable to read notes, so it was necessary for him to learn music by ear. His writing of lyrics was eventually enhanced by writing his own music for his lyric compositions. The ragtime music produced by him was widely accepted with national recognition with songs such as "Alexander's Rag Time Band". He wrote lyrics and music for Broadway musicals and shows as well as for films. Some of his most successful musicals and films were Florenz Ziegfeld Follies, "Annie Get Your Gun", "Call Me Madam" and many others. It is estimated that he wrote over 900 songs, which included timeless ones, such as "God Bless America".

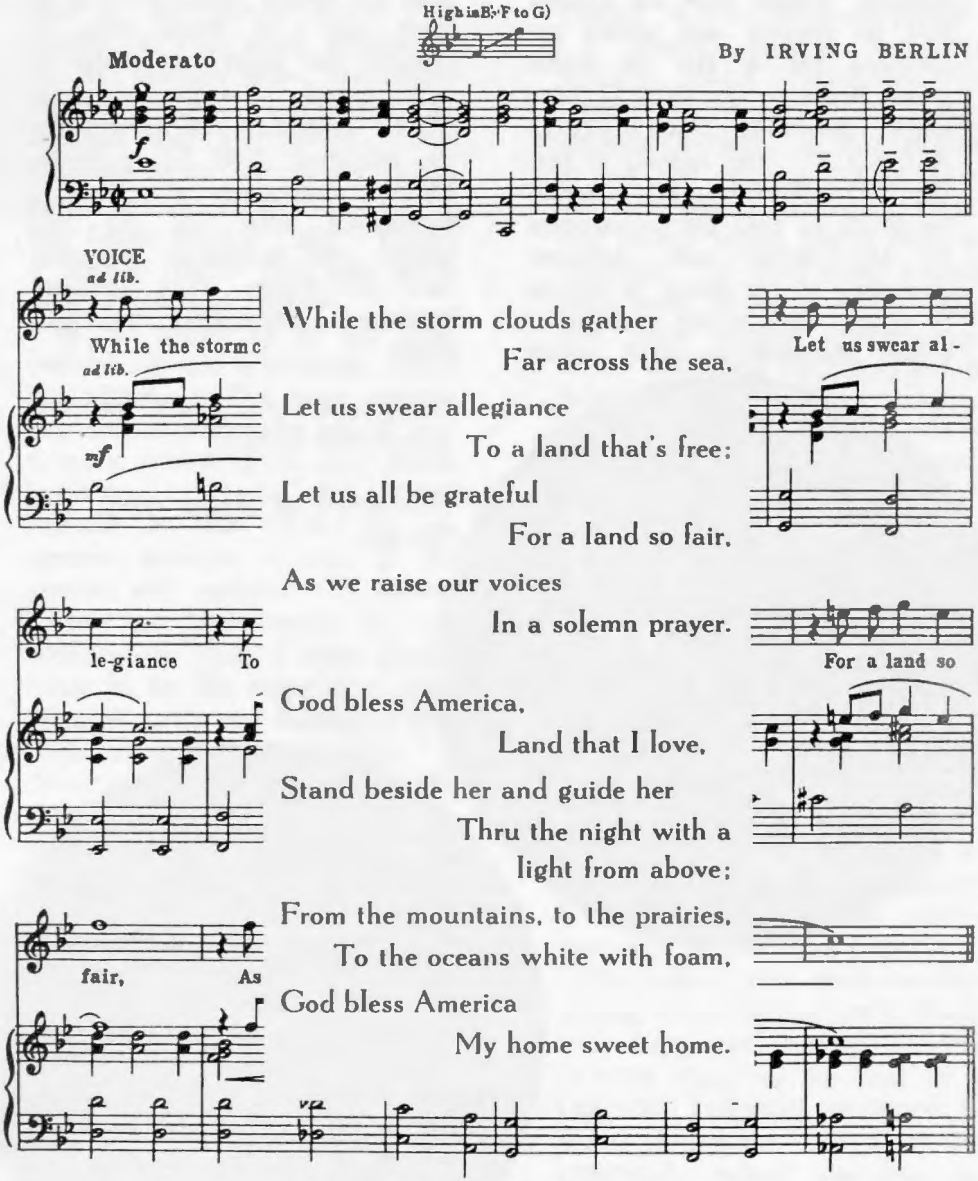
"God Bless America" was the number one patriotic song of World War II and it is still the number one patriotic song second only to the national anthem. His life was the personification of the Jewish immigrant along with immigrants of all other religions and origins. He achieved the American dream of fame and fortune while always giving of himself and his resources to his adopted country. Community and charitable organizations benefited greatly as a result of his contributions.

The American public from young school children to age peers of Mr. Berlin are unable to acquire any official United States medal authorized by Congress that honors Mr. Berlin and/or the song, "GOD BLESS AMERICA" in that no provision was made for medals to be available to the public. Most Americans at patriotic gatherings can show their love for the United States by actually being able to sing, "GOD BLESS AMERICA", while most Americans are unable to sing the difficult national anthem, "THE STAR SPANGLED BANNER". This is another reason that the American public appreciates Mr. Berlin.

The United States Mint news release of June 22, 1988 announced that bronze duplicates of the Gold Medal honoring George and Ira Gershwin became available to the public as of June 23, 1988 with

GOD BLESS AMERICA

Introduced by Kate Smith, Armistice Day, 1938



While the storm clouds gather
Far across the sea,
Let us swear allegiance
To a land that's free;
Let us all be grateful
For a land so fair,
As we raise our voices
In a solemn prayer.

God bless America,
Land that I love,
Stand beside her and guide her
Thru the night with a
light from above;
From the mountains, to the prairies,
To the oceans white with foam,
God bless America
My home sweet home.

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the three inch size selling for $15.00 and the one and one half inch size available at $2.00. There are no such medals available to the public honoring Mr. Berlin.

I contacted my Congressman, Howard Wolpe, with my request that he sponsor and obtain co-sponsors for a Bill to honor Irving Berlin on his 100th birthday and/or the song, "GOD BLESS AMERICA". My request is that the Bill authorizing such a medal be struck in gold for presentation to Mr. Berlin with sufficient quantities to be struck in bronze in various sizes to be available at prices affordable to small school children and retired older Americans. It is even possible that the unique gold medal awarded to him in 1955 could be copied with the current year being placed on the current medal to differentiate it from the unique medal awarded 33 years ago. It would help to expedite the above for others to write their Congressmen to request assistance and support for the proposed 1988 Irving Berlin Medal. Individuals who wish to correspond with me on this subject are requested to write Jack H. Fisher 3123 Bronson Boulevard, Kalamazoo, Michigan 49008.

Photograph on cover courtesy Eisenhower Library

Photograph of medal taken from Galvano

My Favorite Medal

by Manfred Anson

as told to George Gilbert

It was one of those steamy hot days at the annual Nyack Flea Market in that quiet wharf-town on the Hudson River just above New York City. I had looked into windows and into baskets, onto foldaway tables and into glass-top cases by the dozens ... and I had found nothing. But I turned a corner where just one more table of offerings awaited.

In the middle of its one case. two medals and a plaquette called for attention. The most compelling and of immediate interest was a medal issued by the Leo Baeck Institute, a center for Jewish research in New York. It apparently honored a Mrs. B. for service and support. A second medal had been issued by the Bleichroeder Bank. I knew Bleichroede to be the name of a small German town in Saxony. The lands in the Dresden area. I discerned no immediate Jewish connection. The third plaquette was a handsome portrait of a man, von Schwabach. Not generally a person of Jewish identity — especially with the von.

The medals had been part of an estate of a family in New York's affluent Westchester community. The seller suggested that telegrams and other papers found with the medals gave the lot a value approaching something less than $100. I took the lot.

I hoped that I could get information on the Baeck Institute medal with a phone call. But an obscure German Bank at a tiny village? A von Schwabach family?

I started looking for any possible Jewish connections by opening the pages of the Encyclopedia Judaica. It was kicking a rock and opening a gold mine. There it was: Bleichroeder Bank. The second largest Jewish bank in Germany. Far from being a small town bank. it was a Berlin bank. The 1800s German representative of the Rothschild banking group in Berlin with regular joint ventures with the Paris and London Rothschild offices. Bleichroeder. personal banker to Bismarck, who funded the German Army from before the Franco-Prussian War of the 1870s almost to the 20th century.

I made my call to the Leo Baeck Institute. Their people immediately identified the woman in whose honor the medal had been inscribed. Her husband and she had contributed extensively to the Baeck Institute. He was an officer of the Arnhol and Bleichroeder Bank which has an American office in New York City.

The bank in New York was also helpful, providing the book, Gold and Iron, the history of the German origins of the bank by a Columbia University professor F. Stern. I sent the bank all of the paperwork, mainly telegrams on the occasion of the marriage of Mrs. B. well before the 1930s. I never learned if the materials had finally reached descendants of the

family.

A summer afternoon led to an adventure in numismatics, one quite a few steps away from my Herzl in Metal collection. So my favorite medal of the moment is the plaquette of a Jewish banker whose name has the highly unlikely appellation of von. I am sure that is still is another story.

Size: 9.4 cm x 7.3 cm x 3 mm
Metal: Bronze
Date: 1903
Produced by: co-workers of the Bleichroeder Bank
Sculptor: G. Janensch 1902

The obverse of this plaque features as its main emblem an oak tree which has always denoted stability and solidity in German history. Oakleaves have always been used for the victors wreath. On the left side of the trunk are the words:

ZUR FEIER DES HUNDERT-JAEHRIGEN BESTEHENS DES BANKHAUSES S. BLEICHROE-DER.

IN ENGLISH: FOR THE CELEBRATION OF THE HUNDRED YEARS OF ESTABLISHMENT OF THE BANKING HOUSE OF S. BLEICHROEDER.

On the right side of the trunk:
DEN INHABERN to the owners
HANS von BLEICHROEDER
DR. JAMES von BLEICHROEDER
DR. PAUL SCHWABACH
ALBERT BLASCHKE
GEWIDMENT VON IHREN MITARBEITERN
Dedicated by your Co-workers

Below the trunk the line
STEHE IM STURM DER JAHRE. DAURE IN DER ZEITEN FLUCHT
STAND IN THE STORM OF THE YEARS, ENDURE IN FLEETING TIMES

The reverse has as its center piece a semi nude woman holding a tablet on her left knee with the words LABOR, OMNIA, VINCIT.

The woman sits on an ornamented balustrade against an industrial background of a bridge, a river with boats, a train emerging from a tunnel and a factory with smoking chimneys.

The center view is flanked by two panels, one showing a thistle and on the right side an apple tree.

Both botanical plants are covered with scrolls in German and Latin some barely discernible. However, there are two scrolls

which show two locations and a year

On the left amongst the thistles is the word CARLSBAD 1866 and on the right side VERSAILLES 1871.

While Versailles 1871 could have meant the defeat of the French army after the Franco Prussian War, Carlsbad was a fashionable spa where the rich and affluent society met during the European summers.

Under the thistle is the date 1803 under the apple tree the date 1903.

At the bottom of the plaque are five tablets with names of the owners of the bank.

1. Samuel Bleichroeder 1779-1855 the founder
2. Gerson v. Bleichroeder 1822-1893 son of the founder
3. Julius Schwabach 1831-1898 Cousin of Gerson
4. George v. Bleichroeder 1855-1902 son of Gerson
5. Robert J. Melmann 1842-1900

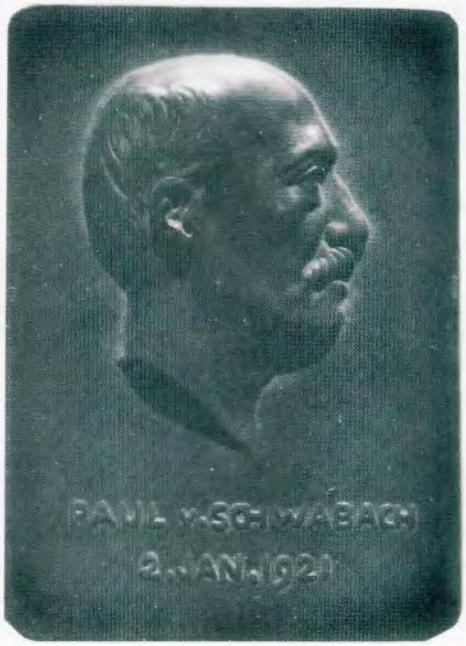
<u>Medal of Paul von Schwabach</u>
1867 – 1938

Size: 11.5cm x 8.4 cm
Uniface: Portrait of Schwabach 2 Jan. 1921.

Paul von Schwabach was the son of Julius von Schwabach, cousin of Gerson von Bleichroeder.

He entered the bank in 1896 at the age of 29 and became the director of the bank after his father's death but converted to the Protestant faith. Schwabach's son had wished to marry a Prussian lady of very high position. The marriage was refused by the Nazis as it was claimed that even tho the family were Protestant for generations, the blood was Jewish.

The plaque was struck for the 25th anniversary of his entrance into the bank.



Maimonides on Israel's Banknotes and Coins

by S. Aviezer

Since the putting into circulation on 17th November 1983 of the first issue of banknotes depicting the effigy of Moses Maimonides (Ha Rambam) there has been no equal to any other denomination in the currency of Israel in the diverse editions and curious aspects involving the Maimonides portrait.

Maimonides, (Moses ben Maimon, known in rabbinical literature as "Ha Rambam" (1135-1204)) is one of the most illustrious figures in judaism of all time. His "Mishneh Tora", a codification of Jewish Law, and "The guide of the Perplexed" are the two monumental works upon which his fame rests. He was also a philosopher, astronomer and physician to rulers and kings in his time.

When the green banknote of 1000 sheqalim was introduced into circulation, it carried on the back side a stylized graphic rendition of the Galilee town of Tiberias, where Maimonides is buried, as the legend goes.

At the designing stage, the form on the back side to this note did not take shape so easily. The initial sketches of the artist Mr. Zvi Narkiss carried symbolic patterns relating to the many and diverse scopes of activities of Maimonides. i.e. astronomy, agriculture, medicine etc. A special menorah-like form, drawn according to Maimonides' stipulation and published in his voluminous book "Mishneh Tora" was part of that design (see picture...). Yet, the Public Committee for Planning Banknotes and Coins, which advises the Governor of the Bank of Israel about what to put on a banknote or a coin, found this rendition as too symbolic and preferred a "Tiberias" version as it ultimately ensued. Immediately upon the issue of this banknote, a tiny printing mistake in the inscription of the title of Maimonides appearing on extreme right of the front was discovered. The minuscule leg of the letter in Hebrew (H) was missing and thus it was transformed into an (R). This misprint, detected in the first consignment of the banknotes, was corrected by the printers in the later deliveries.

Sometime afterwards, a folder containing a sheet of three unseparated IS 1000 of the two versions, with and without the misprint, was offered for sale to the public as a numismatic novelty.

With the advent of the New Sheqel currency in 4th September, 1985, this denomination, as a part of the new series, was replaced by a coin showing a lily flower originating from a coin of Judea under the Persian rule (6th-4th centuries BCE). But the first reaction of the public to this coin was highly critical of its small shape — 18 mm. in diameter. The logical explanation of the Bank of Israel is that this diameter had been chosen on purpose in order to avoid confusion with other

Original back sketch of Maimonides banknote

Two sketches of face of Maimonides note Not Used

design of IS 1000

Maimonides coin

Original photograph of engraving specimen of NIS 1

coins of the now defunct sheqel series still in circulation. This did not seep deep into the consciousness of the public. An immediate remedy was then devised through the Governor's decision to print a NIS 1. – banknote, based on its IS 1000. – predecessor, as was done with other banknotes of higher denomination.

Thus the new banknote of NIS 1. –, equivalent to the old IS 1000, was put into circulation in May 1986; its design being identical to its counterpart and of course again with Maimonides. And here was an interesting detail regarding this banknote: it was the first banknote issued in Israel carrying the sole signature of the Governor of the Bank of Israel, Dr. Moshe Mendelbaum, instead of the usual two signatures of the Governor and the Chairman of the Advisory Council, as stipulated by the Bank of Israel. The reason behind this exception was that the governing term of the incumbent Advisor Council of the Bank had elapsed legally and the Government decision to appoint a new Council as called for by law, took a long time to ripe due to various personal and political circumstances. Therefore, a special cabinet decision was inevitable in order to enable the issue of the banknote with only the Governor's signature.

In the context of issuing folders with the denominations of the new currency, as was done with the sheqel, an edition of three uncut NIS 1. – banknotes has been put on sale to the public. Another collectors first of the same Maimonides NIS 1. – note was the issue of larger uncut sheets packed in cylinders in two sizes: containing one 12 uncut banknotes and the other 18. These were also put on sale, together with other numismatic items, on the occasion of Israel's 40th Anniversary.

As the relatively-limited quantity of this denomination in banknotes has been gradually consumed, it was clear that no reprint is necessary. Simultaneously, a lively discussion developed in the Currency Department of the Bank of Israel how to depict the portrait of Maimonides on the 18mm diameter NIS 1. – coin; this in continuation of the Bank's policy to issue a limited quantity of coins showing the likeness of the personality appearing on the front of the banknote that has been withdrawn from circulation. One idea aired was the issue of a larger coin to embrace the effigy, but it was not adopted as it entailed various difficulties. At last, it was decided that a trial minting of the effigy on a plain background is to be carried out in order to ascertain its legibility and estimable rendition. The result was a traditional image.

First coins were initially offered to the public within the framework of a special set of circulation coins datelined 1988, put to sale beginning June, 1988. The whole issue of about one million pieces was later issued for circulation, on 28.7.88, and immediately became a collector's item as virtually none can be encountered in circulation.

The ALEPH BETH Page

by Edward Janis

...Dedicated to the Beginner

Q. I have read in the last issue of the Shekel an article on King Kalakaua and the Hawaiian Coinage by Ed. Schuman. He has a photograph of the silver dollar of the king with the word AINA as part of the legend. Can you provide the answer to this? *M.K., M.D., Toronto, Canada*

A. Naturally, the word AINA has nothing to do with our organization. This Hawaiian word is part of the state motto — "Ua mau ke ea o ka aina i ka pono". The official translation by the Territorial Legislature on May 1, 1959 is "The Life of the Land is perpetuated in righteousness."

This motto was adopted from a statement made by King Kamehameha III when the sovereignty and the Hawaiian flag were restored by the British in 1843 after the islands were seized in the name of the Queen, without sanction, for a period of six months.

The beautiful Kingdom of Hawaii silver coinage of 1883 was designed by Charles Barber of the U.S. Philadelphia mint. President Ted Roosevelt approved an Act of Congress which called for a redemption at par with U.S. coins. These Philadelphia mint products have become scarce. Of the 500,000 dollars issued, 453,652 were redeemed and even a higher percentage of the half-dollar 612,245 of the original 700,000 met the melting pot. These are beautiful coins to own, but don't run out to buy any because they have the word AINA on them. Many recent medals such as those showing the official seal of the Territory of Hawaii (1900); the Republic of Hawaii (1904) and the State of Hawaii (1959) all have the official motto on them.

Q. As an engineer, I have looked at the reverse of 5 I.L. "Negev 14th Anniversary Independence Day coin, and cannot figure out what kind of machinery is shown. Is it an oil derrick, a power shovel or what? As a bucket, it can't tilt. What is it? *R.L., Los Angeles, Ca.*

A. It is a stylized combination of everything you said and a few other mechanical aids used in the development of the desert. Let's realize that this is allegorical; it is an emblem and not a reality. By the way, Mr. Engineer, did you ever look at the eagle flying on the reverse of our Saint-Gaudens gold $20 gold piece struck 1907-1933. This coin is considered to be the most beautiful United States coin yet the eagle with its non-proportional body would need a few well placed rockets to get it to fly.

Salonika 'Used' to be a Thriving Jewish Center

BY GABE LEVENSON
Tribune Travel Correspondent

SALONIKA — Here under the arcades along Aristotle Street, in Greece's second city, the open-air bookstalls display a thousand different titles — everything, in fact, from the plays of Sophocles (*Oedipus Rex*) to the ploys of Xavier Hollander (*Supersex*).

Nowhere, however, among the variety of offerings, in the neat arrays of history texts and brilliantly illustrated guides to the sights of this ancient metropolis is there mention of its Jews. The serious browser or buyer like myself will find no reference to a community which dates back more than two millennia, which has constituted more than two-thirds of Salonika's entire population and which lost 95 percent of its members to the Nazi death camps.

Jews had settled in Thessaloniki (as the city is called in Greek) soon after its founding in 316 BCE. by Alexander the Great, who had named it after his half-sister. They had come from Alexandria and Antioch, where there were already large communities.

The apostle Paul, formerly Saul of Tarsus, a Jew, "reasoned every Sabbath," according to the New Testament, in the synagogue of Salonika. He addressed the congregants (and wrote them two epistles) in Greek.

It was the language they would speak for the next 1,500 years, enjoying the benevolent reign of pagan Greeks and Romans and suffering persecution only when the Christian emperors of the Byzantine Empire (of which Greece was a component) enforced upon their Jewish subjects the option of conversion or exile.

The Romans, particularly had granted them autonomy in an area of the city near the harbor; and there the Greek-speaking Jews had developed strong trade connections throughout the Mediterranean. Their situation declined sharply under the Byzantine and, later, the Crusader rulers.

Benjamin of Tudela visited Salonika in 1169, during the Crusader period. He noted that "it is a very large city, with about 500 Jews. . . They are oppressed and live by silk weaving."

Their condition and, indeed, their common language would change with the Turkish conquest of the city in 1430. The Turks welcomed the Sephardic exiles from Spain in 1492, and a golden age set in for Jews, much like what they had enjoyed in Toledo and Cordova centuries earlier. By 1553, there were more than 20,000 in Salonika, almost all of them Spanish-speaking Sephardim.

The city prospered as the second largest port of the Middle East, after Constantinople; and Jews flourished equally. Linked with sister communities in France, Flanders, Egypt and, especially, Venice, Jewish merchants dominated the interna-

tional commerce of Salonika. Others of the community were skilled craftsmen — weavers and dyers of silk and wool (as they had been since the time of Benjamin of Tudela). There were also designers and manufacturers of fine jewelry and even Jewish miners in the gold and silver mines nearby.

By the middle of the 17th century, there were 30,000 Jews in Salonika, half its population. They maintained 30 separate congregations, each with its independent structure of synagogue, school, rabbinical court, philanthropic agency, sick ward and burial society. The city became one of the main centers of both Torah and Kabbalah in all of Europe, attracting many students from abroad.

But it was not scholarship which stirred the Jews of 17th century Salonika so much as it was the movement led by Shabbetai Zevi, the so-called False Messiah. Born Izmir, on the west coast of what is now Turkey, he spent many years in Salonika, where he was well received by the local community and where he preached at the Shalom synagogue. Eventually, his bizarre behavior and his assertion that he was the "true" messiah resulted in a decision by the principal rabbis of the city to expel him.

Shabbetai Zevi went to Constantinople and there, eventually, converted to Islam. In 1683, 13 years after his death, 300 still-loyal Jewish families, which had persisted in their belief of his messianic role, also converted. They were called the Doenmeh (the Turkish word for "apostates").

Their base was Salonika, which became the spiritual center of a movement of thousands. Outwardly ardent Muslims, they were, at the same time, secret practitioners of a distorted form of Judaism which proclaimed the divinity of Shabbetai and denied the validity of the 10 Commandments.

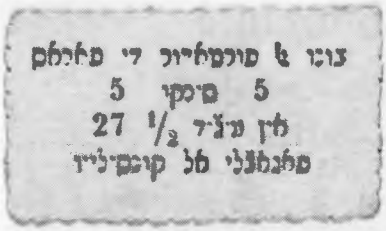
The Doenmeh movement persisted in Salonika, even maintaining concealed ties with rabbis of the established community, as recently as 1924. In that year, the Greco-Turkish War was concluded. The Doenmeh were forced to leave Salonika, and settled in Turkey, mainly in Istabul.

Assimilation into the Turkish population followed: the Doenmeh could no longer keep themselves apart, as they had in Salonika; and their tenuous connection with normative Judaism was severed. As late as 1960, one branch of the sect still existed in Turkey; its members refused an offer to return to Judaism and to migrate to Israel. Today, there are no known Doenmeh; the spark of Shabbetai's messianism has finally been extinguished.

Despite the panic throughout the Jewish world which followed his apostasy, the Salonika community continued to expand and to consolidate. Its 30 congregations were joined into one, with a supreme council made up of three rabbis and seven lay dignitaries.

Its numbers increased. At the beginning of the 20th century, 80,000 of the city's 120,000 persons were Jews. Ladino, the medieval Spanish which the Sephardism had brought with them to Greece four centuries earlier, has emerged as the common language of the entire city. Jews dominated trade and industry; they were also artisans, sailors and longshoremen. On the Sabbath, the port of Salonika, one of the busiest in

SELANIK (Thessaloniki, Salonika)
The important seaport in Macedonia during the Ottoman rule.



A token printed in black on parchment — color cardboard, with a rubber-stamped impression on the reverse, in deep blue color. 5 x 3 cm.

The stamp on the reverse indicates that it was intended for charity to the poor of Salonika: *Tsedakah Le-Aniyim, Saloniki.*

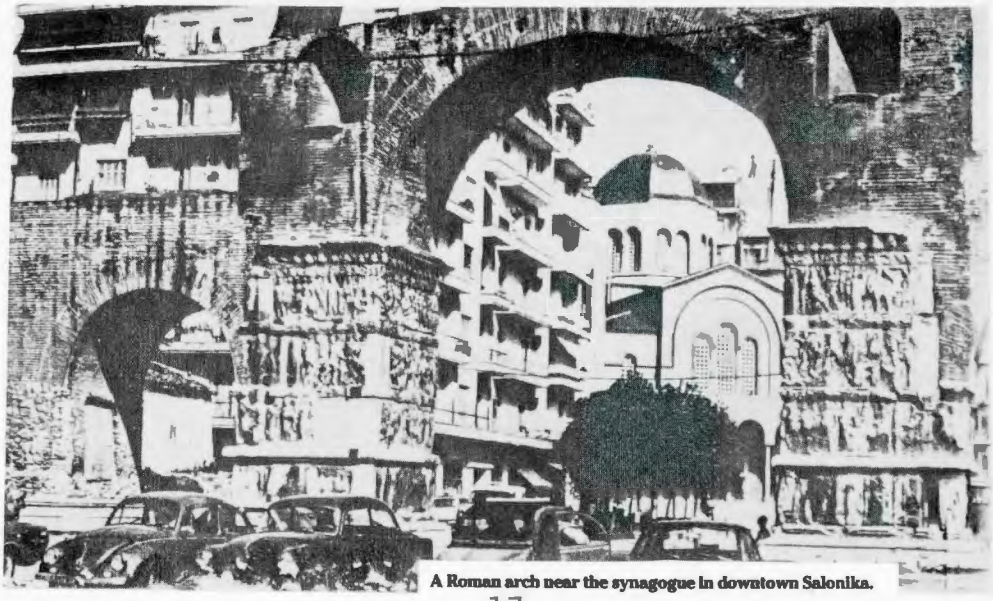
The four-line legend on the obverse in Ladino, when freely translated states that it has the value of five paras.

the Mediterranean, was virtually shut down.

When the Nazis occupied Greece in 1940, the Ladino-speaking Jews of Salonika were the principal victims. Of the 60,000 Greek Jews who were murdered, more than two-thirds lived in Salonika. On the eve of World War II, there were approximately 50,000 in the city (by that time, many had emigrated). Ninety-five percent were seized, sent to the camps, and there died.

Their heavily accented Greek, tinged with the Ladino they used in every-day life, made them recognizable prey for the German *kommando* squads. Jews in Athens aided by the Greek Orthodox clergy, had been able to blend into the general community. Those Salonika had been betrayed by their traditional language and by the very cohesiveness of their neighborhoods.

Today there are about 1,500 Jews in the Salonika community.



A Roman arch near the synagogue in downtown Salonika.

A Letter To Rothschild

by Edward Schuman

Once in a while, a syngraphic item turns up that is just a bit different from any others encountered. When it is addressed to the Banking House of S.M. von Rothschild in Vienna, it becomes a Judaic numismatic treasure.

The item is dated the 17th of August, 1887, several years before the practical invention of the typewriter, and thus all banking correspondence was done in long hand. Usually a clerk with fine handwriting skills was employed for the correspondence, which was then checked and hand signed by an official of the bank, usually the owner or manager. It also precedes the invention of the envelope for postal matters, and is written on a single sheet of stationery, which is then folder and mailed.

In this case, the letter is addressed to the Rothschild bank from the "Konig. Ungar, Ministerial of Creditbuchhaltung" which can translate to "The Hungarian Empire Finance and Credit Office in Budapest. It lists specific data and figures. What is different is that it is an official document of the Hungarian Empire, rather than that of an individual or banking house. It deals with government bonds issued by Rothschild to finance the Hungary Railroad — Eisenbahn. The author would be most grateful if one of our readers would be able to provide an exact translation of the letter.

Königl. ung. Finanz. Min. Creditbuchhaltung.
3878.
Z. 3880
887
4
An das geehrte
Bankhaus S.M. Rothschild.
in
Wien

Z. 3880/4 887

An das geehrte
Bankhaus S. M. von Rothschild
in
Wien

Die mit geehrter Zuschrift vom 29.ten Juli 1887 uns eingesendeten Effecten des ung. Eisenbahn-Anlehens vom Jahre 1867 und zwar:

7.454 Stück Coupons à fcs 7½ =	fcs 55.905.–		
21 " Serl. Oblig. à fcs 300 =	" 6.300.–		
	Francs 62.205.–		
	à 10.04 =	fl. 31.226.90	
	⅛% Provision	78.05	
Zusammen 7.475 Stück im Gesammtwerthe		fl 31.304.95	

wurden geprüft und zur Zahlung liquid befunden, in Folge dessen wir obigen Betrag Ihrem Conto gutgebracht haben.–

Königl. ung. Creditbuchhaltung.
Budapest am 17.ten August 1887.

[illegible]

A Recent Einstein Medal

by Harry Flower

AINA LM 32

The above medal, an outstanding example of medallic art, portrays Albert Einstein on one side and Leonardo da Vinci on the other. It was created as a tribute to two of the world's most famous intellectuals. This beautiful work of art was sculptured by Belgium Artist Georges Aglane, August, 1982.

The artist, Georges Ghislain Aglane, a native of Nivelles, Belgium, was born in 1912. Examples of his works are in the museum collections in Ovar, Bonn, Nivelles and Brussels. He has been awarded the Jamart Prize, 1st Prize from the Belgium Academy and the Arts in Europe medal of Brussels. The above Einstein / Leonardo da Vinci Medal was exhibited in the Belgium Exhibit at F.I.D.E.M. XXI Congress (Fédération International de la Médaille), International Federation of Medallic Art, Colorado Springs, Colorado, September 11-15, 1987. This event was hosted by the American Numismatic Association.

Only 10 examples in bronze and 1 in silver of the Einstein / da Vinci medals were struck by La Monnaie Royale de Belgique (The Royal Belgium Mint), Brussels, Belgium. The bronze, 79 mm in diameter, weighs 271 grams; the silver, also 79 mm weighs 313 grams. Both are 9 mm wide at the rim; the edges are plain. The obverse of the medal features the high relief frontal view of the scientist's face, his name "A. EINSTEIN" at the bottom in relief lettering. At the top is the French legend "LES DEUX RELATIVITES" (The Two relativities, referring to Einstein's two Theories of Relativity); just beneath is an "All seeing Eye of God", an arrow and an "A" and "B". In the top right field is the Sun with rays emanating in all directions; on the Sun's surface is a tiny "$E = mc^2$". Also, other celestial objects, as stars, clouds, etc.; at 4:00 o'clock in tiny incuse letters is "AGLANE", separating the date "19" and "82". In the left field there are also many stars, clouds and the planet Saturn; at 9:00 o'clock in tiny incuse letters is "ESPACE-TEMPS" (space-time).

The reverse features the bearded face of the famous Florentine painter, sculptor scientist and engineer, his name and birth and death dates at the bottom rim "1452 LEONARD DA VINCI 1519". Depicted in the fields on both sides are examples of his many creations, inventions, drawings and devices.

Albert Einstein (1879-1955) has been acclaimed as the greatest scientist of the 20th century; many have stated as the greatest scientist of all time. His history and accomplishments are well known; many books and hundreds of articles have been written about Einstein's physics and his life. This short article will not

attempt to elaborate. However, it should be stated that Einstein was not only an eminent scientist and mathematician but a dedicated Zionist, a champion of Israel and a great humanitarian. The above magnificent medal is one of the latest in over 100 world issues that have been created to honor the great Einstein.

'The Scourge of the Jews' on a U.S. Congressional Medal

by Peter S. Horvitz

In 1963 the U. S. Congress authorized the striking of a 33 millimeter medal commemorating the 250th anniversary of the birth in Spain of Padre Junipero Serra (1713-1784), a Franciscan priest who was responsible for much of the early exploration and settlement of California. This plain edged medal was issued in an edition 10,000 in silver and 2,000 in bronze. This medal was designed by Frank Gasparro. On the obverse of the medal is a standing figure of the padre holding an upraised cross and a model of a church. On the reverse appears an equilateral cross with a reproduction of Junipero Serra's autograph next to a map of California. Along this map appear pictures of the missions founded by Junipero Serra. The next to most southerly of these missions is that of San Juan Capistrano, famous because of the swallows that leave there every October 23 and return every March 19. The church of the mission of San Juan Capistrano is also noted as the only one of Junipero Serra's original structure's which still stand, indeed the oldest structure in all of California.

It was not unexpected that a Franciscan priest in 1776, the date of the mission's founding, should have wished to honor a man who had a remarkable impact on the rules and structure of his order. However, even as indirectly as this medal honors St. John of Capistrano, the question must be asked, should anything whatsoever have been done by act of the U. S. Congress to honor the memory of so vicious and active an anti-Semite.

St. John of Capistrano's name is familiar in various forms. In his native Italy he is known as Giovanni. In Latin, the language in which he preached, he is Iohannes. In Spanish he is San Juan and it is as this that he is memorialized in the mission and town of San Juan Capistrano in Southern California. To historians he is often referred to simply as Capistrano. To his contemporaries he was often known by a title he had won through his efforts, "the Scourge of the Jews."[1]

Capistrano (1386-1456) began his life as a worldly man dedicated to law and politics. While only in his twenties, he had become the governor of the city of Perugia. Captured during a conflict between Perugia and the Malatestas of Rimini, he was imprisoned. It was during this imprisonment, in his thirtieth year, that John had a religious conversion. On his release, he gave up his wealth to the poor and joined the Franciscan order. As the years passed John's reputation for austerity, strong convictions, and the power of his preaching won him a great reputation throughout Italy. He became a consultant to popes and in 1430 he was given extraordinary powers towards the reformation of the Franciscan order. Capistrano's reforms are a keystone of the rules and formation of the order to this day.

From the very outset of his religious career, Capistrano was concerned with schismatics and Jews. The dangers posed by these groups

were often the topic of his sermons, sermons of such eloquence and power that they attracted thousands upon thousands to his public sermons. Nicholas of Fara, a contemporary, stated, "No one was more anxious than John Capistran for the conversion of heretics, schismatics and Jews....And so he was welcomed with honor in all the provinces of Italy. The throng of people at his sermons was so great that it might be thought that the apostolic times were revived. On his arrival in a province, the towns and villages were in a commotion and flocked in crowds to hear him."[2]

But if Capistrano was willing to accept conversions, he certainly did not shy away from other methods. In 1449, Capistrano was appointed by Pope Nicholas V to root out the Fraticelli, a heretical Christian group, from the March of Ancona. Capistrano brought to his work both enthusiasm and efficiency. Many of the Fraticelli recanted. Others, who stood firm, were burned at the stake. There exists a letter from Capistrano to the pope's brother encouraging that brother, also a church official, to show equal enthusiasm in the defense of the faith. Capistrano literally eradicated the Fraticelli movement in that area in just three days of preaching, conversions, and burnings. Besides the Fraticelli, the Jewish community of Sicily felt the wrath of John of Capistrano with particular force.

Capistrano's fame spread across Europe and, in 1451, he was invited by the Holy Roman Emperor Frederick III to preach in Vienna and to assist with the problems created by the followers of the heretic Jan Hus. From 1451 to 1453, Capistrano made a leisurely march across the German-speaking lands, accompanied by twelve Franciscan monks. Wherever he stopped he preached to thousands of enthusiastic listeners sermons against the Hussites and the Jews. Rarely was he heard without sympathy and it was during this time that he and it was during this time that he earned the title "Scourge of the Jews."[1] Capistrano was particularly successful in Silesia and the Jews of Breslau and its province were either burnt or driven into exile.

By 1456, Capistrano's attention was fixed on the incursions of the Ottomans against Europe. Through his preaching, he raised an army in Hungary and marched to the relief of János Hunyadi, the great Hungarian general of Wallachian descent then serving as regent of Hungary. Capistrano's forces arrived in time to help in a great military victory before the walls of Belgrade against Mohammed II, the conqueror of Constantinople. However, so many had died in the conflict that the rotting corpses brought on a terrible epidemic of the plague. Hunyadi succumbed and he was nursed in his last illness by CapIstrano himself. Capistrano died of the same disease a short time later. Capistrano was canonized by the Catholic Church in 1690.

Capistrano was not forgotten by the Jews either. The great Jewish printer Gershon Soncino, in a book that he printed in 1531-2 preserves a family legend, "Rabbi Moses [Soncino's great-great grandfather] of blessed memory...fought against that scoundrel Fra Juan di Capistrano in the city of Fürth and drove him out with all his cohorts."[3]

Another family legend claims that a Soncino actually killed Capistrano in a battle in Transylvania in 1479. There seems to be no basis in reality for either of these legends except the hatred for himself that Capistrano had created within the Jewish community.

This congressional medal is not unique in its lack of tact in honoring an infamous enemy of the Jewish people. In 1893, the second commemorative coin ever issued by this country was dedicated to Queen Isabella I of Spain, a woman whose contributions to Columbus' explorations are historically questionable, but whose expulsion of the Jews from Spain is unquestionably a fact.

There exists at least one other recent medal of an official nature that indirectly honors St. John of Capistrano. This is a 38 millimeter bronze medal issued in 1969 by Orange County, California to commemorate the bicentennial of the first exploration of the area. This medal was struck by the Franklin Mint and has a milled edge. On the obverse we see members of the Portola party coming into the area, with Junipero Serra in the center on foot in a large hat and monk's robe and, to his left, the leader of the party, Portola, on a horse and holding a lance. The inscription reads, "PORTOLA PARTY SIGHTS CAPISTRANO-SANTA ANA VALLEYS." The reverse shows three oranges before a landscape of the region.

Footnotes

[1]Marvin Lowenthal, The Jews of Germany (Philadelphia, 1939), p. 135.

[2]Butler's Lives of the Saints, ed. Herbert J. Thurston & Donald Attwater (Westminster, Md., 1981), I, 693-694.

[3]Jacob R. Marcus, The Jew in the Medieval World (New York, 1983), p. 401.

PLEASE
PLEASE
PLEASE
PLEASE
PLEASE

. . . are you moving?
. . . Help us keep AINA mail reaching you.
. . . Notify AINA of your address change

5150 WEST COPANS ROAD
SUITE 1193
MARGATE, FLORIDA 33063

The Numismatic Collection of the Bank of Israel

by Rachel Barkay

Templar Tokens

The central financial organization of the Templars, located in Jerusalem, was called the *Centralcasse* (their central financial organization); in order to deal with the constant shortage of small change, it issued tokens that circulated between 1880 and 1917. These token were probably stuck in the Royal Wurttemberg mint in Stuttgart. They were withdrawn from circulation after World War I, and most of them seem to have been melted down. The Templar tokens were struck in brass, and issued in denominations of 5, 10, 20, and 40 para. The Bank of Israel's collection includes a rare 40-para token made of a nickel-lead alloy. On the center of the obverse is a plow, surrounded by a circle of dots; around the margin is the German inscription, *"CENTRALCASSE DES TEMPELS"* (Central Fund of the Temple). The denomination appears on the reverse. There is also a series bearing the additional inscription *"CONSUM MARKE"* (Consumption token). This type is rarer than the others.

Another series of tokens was issued by Breisch and Company of Jaffa. This was a private trading company owned by one of the Templars which in the 1880s issued round and rounded-corner square brass tokens. The denomination appears on one side (1 or 1/4 piastres), while the other bears the inscription "B&C," that is, Breisch and Co. when the company was liquidated, in 1888, it redeemed the tokens. The square token in the collection is one of the earliest issued and one of the rarest (Plate 2, No. la).

Mikveh Israel Tokens

The tokens of the Mikveh Israel agricultural school were issued in three denominations, 1, 1/2, and 1/4, although the name of the coin represented is not indicated, perhaps in order to avoid a conflict with Turkish law; presumably the denomination was piastress or *matliks*. The value appears on the obverse, surrounded by the inscription *MIKWEH ISRAEL."* The reverse bears the inscription "AIU" (Alliance Israelite Universelle), the philanthropic body that founded the school. Mikveh Israel tokens made of brass are rarer (Plate 2, No. 2).

Palatin Hotel, Tel-Aviv

The palatin Hotel, on the corner of Ahad-Ha'am and Nahalat Binyamin streets in Tel-Aviv, was built in the mid-thirties by an American Jew, and was one of the most famous hotels in the country (the building no longer serves as a hotel). All the tokens issued by the hotel bore an identical obverse: a small flower in the center, surrounded by the inscription *"PALATIN HOTEL."* The

Plate 2

Means of Payment Used in Eretz-Israel before the Establishment of the State

1

2

1A

3

5

4

1. Templar token, 1880-1917
1a. Breisch & Co. token, end of 19th century
2. Mikveh-Israel token, end of 19th century
3. Palatin Hotel token, 1930s
4. Cafe Werner token, 1935-1951
5. Zichron-Ya'akov token, end of 19th century

value appears on the reverse, alongside a "P" identifying the denomination as a piastre, with a large dot below. Around the tokens come in denominations of 10, 5, 2, 1, and ½ paistres. The rarest denomination is the 1 piastre (Plate 2, 3).

Cafe Werner, Haifa

These tokens were issued by Zvi Werner, who came to Haifa from Vienna and opened a cafe on Herzl Street in 1935. He brought with him the unstruck blanks, which were then minted in Haifa. They remained in use until the cafe closed in 1951, on the death of its owner.

Cafe Werner tokens were struck in two kinds of metal: bronze and cupro-nickel; the former, found in the Bank's collection, are rarer. Apparently there are today a total of 51 full sets of these tokens, in denominations of 5, 10, 20, 30, 40, and 50. The obverse of each token bears the inscription *"CAFE WERNER HAIFA,"* arranged in three lines and identical in size on all denominations; thus on the small 5 token the inscription fills the whole space, while on the large 50 it appears small and the surrounding space is quite empty. The denomination appears on the reverse. Both sides have a border of dots (Plate 2, No 4).

Some people say that the waiters used these tokens as counters, but that during the great shortage of small coins they were also used for making change; it may well be that they served both these purposes. The rarest denominations of Cafe Werner tokens are 5 and 10.

Zichron-Ya'akov Tokens

These tokens were issued in 1885 by the authorities of this Jewish settlement in order to overcome the shortage of small coins, which had previously been solved by the use of paper. The tokens were minted in Paris and were used in Zichron-Ya'akov and the surrounding settlements. It is not clear whether they were denominated in piastres or matliks. These tokens are extremely rare. The value is stamped on the obverse, above a flower, with the inscription *"ZICHRON JACOB"* around the margin. The reverse features the two-line Hebrew inscription "Zichron Ya'akov" above an ornamental -.- . The Bank of Israel collection has two tokens, with values of 1 and ½, which are not from the Olson Collection (Plate 2, No. 5.)

State of Israel Coins and Banknotes

The collection contains all variants of all the coins and banknotes issued in Israel since the establishment of the State, including specimens.

Original Material associated with Minting Coins and Printing Banknotes in Israel

Various items connected with the production of coins and banknotes are preserved in the collection for future generations. Since the Bank of Israel is the issuing authority for legal tender, it is able to collect relevant

material from the first stages of planning to the finished product. There are suggestions and sketches for notes and coins, including those not used, bronze and plaster models of coins, prototype and working dies used in minting, trial mintings and printings, and various accessories involved in the process. Some of these items will be used to demonstrate the minting and printing processes when the Bank of Israel's Museum is established.

Banknotes and Coins from Other Countries

As the country's central bank, the Bank of Israel has connections with many other central banks around the world, who regularly send it newly issued coins and banknotes so that those involved in foreign currency transactions can become familiar with them. This collection also serves the Bank personnel responsible for producing Israeli currency, who can learn from it about the latest innovations, new safeguards against forgery, the various denominations currently in use overseas, and special designs for coins and banknotes.

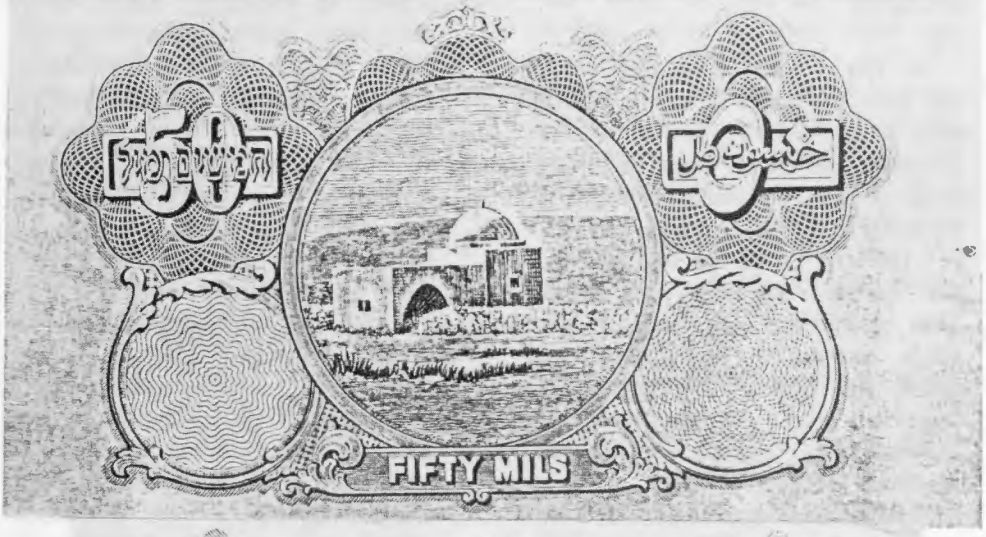
Miscellaneous Numismatic Items
The Emil Pikovsky Collection

In 1981 the Bank acquired a substantial part of the very special collection, consisting mainly of items connected with the printing of currency during the period prior to and immediately following the establishment of the State. In 1924 the late Emil Pikovsky, together with his father, Michael, established their eponymous zincographic plant, still operating in Jerusalem. Pikovsky's exclusiveness is, that it printed legal tender bills in the pre-State period. During the initial phases of the British Mandate banknotes were supplied from London. In 1942, however at the height of the Second World War, it was feared that the regular supply would be disrupted. The High Commissioner, Harold MacMichael, approached Pikovsky with an order for plates for printing Palestine Pound notes, identical with those printed in London. These banknotes were never put into circulation. Our collection includes samples printed in various colors. For instance, we have test-printings of the one-pound note, originally yellow-green, in brown, red, and green; we also have a brown test-printing of the originally green 50-pound note; a 100-mil note was test-printed in blue, brown, red, and green. Plates were also ordered for small-denomination notes of 50 and 100 mil, denominations which were in circulation as coins. Shilling and two-shilling pieces were also then minted in London (Plate 3, Nos. 1-2)

Pikovsky and his staff prepared the plates in absolute secrecy, using zincographic equipment not intended for that purpose. Although work reached the printing stage, the British government decided at the last minute not to put these bills into circulation, and the plan was never implemented. Examples of these test-printings are among the special and important items in the Bank's collection, representing

Plate 3

PALESTINE CURRENCY BOARD
50
FIFTY MILS
חמישים מיל
JERUSALEM.
1st January, 1941.


50
FIFTY MILS

100
ONE HUNDRED MILS

as they do a unique chapter in the history of currency production in Eretz-Israel.

Pikovsky also produced real bills that served as legal tender for Syria and Lebanon in the 1940s after their liberation from Vichy rule left them with no regular supply of currency, which had previously been provided by Paris. Consequently, the British ordered two series of banknotes, for Syria and Lebanon. In order to carry out this assignment, Pikovsky was provided with a special permit to travel between Eretz-Israel, Damascus, and Beirut. This special permit was also exploited for various purposes by the Haganah (the pre-State underground defense force), especially for "illegal" immigration. Pikovsky's banknotes, were put into circulation in Syria and Lebanon, and were thus the first legal tender printed in Jerusalem, although they bear no evidence of their origin.

On the other hand, Pikovsky's series of banknotes for the French colony of Djibouti on the Horn of Africa did serve as legal tender and were even marked as printed in Jerusalem. When Djibouti was liberated in 1943, the same problem that had troubled Syria and Lebanon arose: the supply of money from France ceased, and plates for a complete series of banknotes in all denominations were therefore ordered from Pikovsky. These were prepared and printed in Jerusalem and bore the inscription, "Government Printer Palestine," with "Emil Pikovsky LTD. They remained in circulation until the end of the Second World War, when they were replaced with others printed in Paris.

In addition to the banknotes mentioned, Pikovsky Zincography made the plates for other special printings during the Second World War, including securities, stamps, and passports. The plant also forged official documents and papers of various kinds for the Haganah. Pikovsky even forged a Nazi stamp for the false passports provided to the Jewish commandos parachuted into Nazi-occupied Europe in 1944.

A representative sample of Pikovsky's varied work is on public display at the Bank of Israeli building in Jerusalem.

Money Substitutes

The Bank's collection includes different money substitutes from a variety of sources. These include chits and tokens used as substitutes for legal tender, especially in kibbutzim, transportation companies, and various private institutions (such as religious institutions). Stores also printed their own chits, which indicated the goods for which they were intended.

In the 1930s the heads of the Jewish community in Eretz-Israel founded the "Kofer Ha-Yishuv", which imposed a tax on institutions, entertainment, transportation, petroleum, cigarettes, and the like. Special "Kofer ha-Yishuv" coupons and tokens were issued for the propose. The income was used mainly to support Jewish settlements against the ravages of Arab terror during the disturbances of the 1930s (Plate 4, No. 1). Starting in the 1940s

Plate 4 - Money Substitutes

תו בתי קפה

5 מיל

חתו חנו בן ערך רק כשחוא
נחלש מחמנקס לעיני המשלם המוריתו
נא לקרוע את התו. עם קבלתו.

100812

#1 KOFER HA-YISHUV COUPON, 1930'S

אחוד בתי חרשת לקרח

ת"ד 394 — טל. 61555

ירושלים

3984 *

1/2 בלוק קרח

(גראטיס)

חותמת

#4 KEROSENE RATION COUPON-JERUSALEM 1948

ב"ה

ועד שכונת מאה שערים

כרטיס נפט №

20		1
19	ה ש ם	2
18	בחצר	3
17	נפשות	4
16	אחר	5
15	שבט תש"ח	6
14	דמים חדש	7
13	12 11 10 9	8

#3 COUPON FOR ICE ISSUED IN JERUSALEM 1948

#2 SHAHAR TRANSPORTATION CO. TOKEN 1940'S

most kibbutzim issued chits to replace money in their members' internal transactions, valid only for in the kibbutz. In the 1940s, public transport companies such as Ihud Regev and Ha-Ma avir also issued chits; those of Haifa's Shahar Company were round, with a hole in the middle, and came in denominations of 1, 2, and 5 prutot (Plate 4, No. 2). During the austerity period of the late 1940s and early 1950s, when stringent rationing was in force, coupons were issued for purchases in Jerusalem, such as for a third or a half of a block of ice; these coupons bore the word "gratis" in Hebrew letters, in order to avoid any suggestion of desecrating the Sabbath or Jewish holidays (when the use of money and monetary transactions are prohibited) (Plate 4, No. 3). During the siege of Jerusalem in 1948, the Me'ah-She'arim neighborhood committee issued fuel-ration cards for distribution to residents (Plate 4, No. 4).

In the 1950s the Dan bus company issued cards worth 5 prutot each for travel services; in the sixties Shoham Maritime Services, Ltd., of Haifa issued tokens for use by its employees in the company canteen.

The collection includes a wide variety of stamps, tokens, and chits issued by various Israeli companies and institutions.

Coins as Jewelry

Because they are made of precious metals, coins have served in many times and places as ornamental accessories, as jewelry, and to decorate metal implements and increase their value. The Bank has recently received a coin headdress of the type worn by Bedouin or peasant women in Eretz-Israel. Consisting of two parts, the headdress is decorated with 45 Ottoman-Turkish and Spanish silver coins of the 18th and 19th centuries, with a large 19th-century Peruvian silver coin in the center.

NOTES

1. The Bank of Israel's coin collection was initiated by the first governor, the late David Horowitz. He was assisted by the late M. Narkiss, director of the Bezalel Museum; the late L. Kadman, president and among the pioneers of the Israel Numismatic Society, who contributed greatly to the creation of the collection and served as advisor to the Bank's Acquisitions Committee. Over the years, Dr. A. Kindler and Prof. Y. Meshorer provided advice and practical assistance in all matters related to the building up of the collection.
2. A. Kindler, Coins of the Land: Collection of the Bank of Israel, A Catalogue, Jerusalem 1974 (hereinafter Kindler, Catalogue).
3. Ibid., p. 7, No. 1.
4. See B.V. Head, British Museum Catalogue (=BMC) of Attica, Megaris, Aegina (reprint), Bologna 1963, p. 6, Nos. 40-45.
5. B.V. Hill, BMC, Arabia, Mesopotamia and Persia, London 1922, p. 154, No. 47; Babelon, Traite des Monnaies

Grecques et Romaines, II, Paris 1901-1932, p. 10.

6. Kindler, Catalogue, p. 8, No. 2.
7. L. Mildenberg, "Yehud: A Preliminary Study of the Provincial Coinage of Judaea," Essays in Honor of Margaret Thompson, Wetteren 1979, pp. 183-196, pls. 21-22; Y. Meshorer, Ancient Jewish Coinage I, New York, 1982, p. 13-34, 115-117.
8. See Y. Meshorer, Sylloge Nummorum Graecorum: The Collection of the American Numismatic Society, VI, New York 1981, Nos. 31-50.
9. Five Seleucid coins are a gift from K. Paska, Kibbutz Geva.
10. See: Rachel Barkay, "A New Variant of Alexander II Zebinas," Israel Numismatic Journal, 9 (forthcoming).
11. Kindler, Catalogue, p. 26, No. 24.
12. Ibid., p. 80, No. 106.
13. The other exemplar is part of the collections of the Department of Antiquities and Museums, and was published by Y. Meshorer, Ancient Jewish Coinage II, New York 1982, p. 157; p. 267, No. 15; Plate 22, No. 15.
14. See A. Kindler, "A Coin-type from Apamei in Phrygia (Asia Minor) Depicting the Narrative of Noah" (Hebrew), Museum Haaretz Bulletin 13 (1971), p. 24ff.; S.V. Aulock, Sylloge Nummorum Graecorum Deutschland, Phrygien, Berlin 1964, No. 3510; Y. Meshorer, "An Ancient Coin Depicts Noah's Ark," Biblical Archaeology Review, VII(5), (1981), pp. 38-39.
15. G. Schlumberger, L'Orient Latin, Paris 1878, pl. III, No. 21b.
16. See B. Kish, "Shekel Medals and False Shekels," Historia Judaica III, 2 (1941), pp. 17-39, pls. II-IX; Y. Meshorer, "False Shekels in the Feuchtwanger Collection" (Hebrew), in Y. Shahar, The Feuchtwanger Collection: Jewish Tradition and Art (Hebrew) (Israel Museum Catalogue No. 78), Jerusalem 1971, p. 214.
17. See A. Stern, "Weights and Measures" (Hebrew) Encyclopedia Biblica 3, (Jerusalem 1958), cols. 867-872.
18. See A. Kindler, "Tokens of the German Settlers in Palestine" (Hebrew), Museum Haaretz Bulletin 8 (1966), pp. 67-73, Plate 7.
19. See A. Kindler, "Tokens of Jewish Communities and Settlements in Eretz-Israel" (Hebrew), Museum Haaretz Bulletin 7 (1965), pp. 53-54.
20. Ibid., pp. 52-53, Plate 10.
21. Small-denomination banknotes used instead of coins. Captions:

A Rabbi from Luxembourg *by Peter S. Horvitz*

Emil Gustave Hirsch was born in 1851 in Luxembourg, where his father, Samuel Hirsch, was chief rabbi of the Grand Duchy. In 1866, Rabbi Samuel Hirsch received an appointment as rabbi to a Reform congregation in Philadelphia. At that time, Emil also first came to the United States, where he would settle. Emil graduated from the University of Pennsylvania in 1872. He then returned to Europe to complete his studies and to study for the rabbinate in Berlin.

After returning to the United States, Rabbi Emil Hirsch briefly served congregations in Baltimore and Louisville, before settling in Chicago. There he would serve as rabbi of the Chicago Sinai Congregation from 1880 until his death in 1923.

During his lifetime, Rabbi Hirsch was recognized as a leading voice of the Reform movement, particularly of its radical wing. He championed the rights of organized labor and supported welfare reforms. His numerous articles in Reform publications, particularly The Reform Advocate (which he edited from 1891 until 1923,) helped to establish his national reputation. In his own congregation he was famous for his eloquent and moving sermons.

In 1923, Rabbi Hirsch headed a charity drive to raise $2,500,000 to aid the poor. Contributors to this drive were awarded a token. The token is 33 millimeters and is irregularly shaped. It is cast and quite thick and heavy.

The central feature of the obverse is a reproduction of the signature of Emil G. Hirsch. Above this is a Hebrew inscription which could be translated, "Happy is the Enlightened Person." Under the signature is another Hebrew inscription, "For the Poor."

The central feature of the reverse is a large question mark, around which is written, "IF YOU WON'T – WHO WILL?" This question seems to echo Hillel's famous "If I'm only for myself, what am I? If not now, when?" Around this is written, "THE UNITED DRIVE FOR $2,500,000." At the bottom is the date "1923," the year of the drive and of Rabbi Hirsch's death.

Jewish art on ancient coins

By GIDEON SASSON

Pictures of coins from Yoav Sasson collection, Jerusalem.

JEWISH coins from the Second Temple period and the Bar Kochba Revolt represent one of the major forms of Jewish artistic creativity in the Land of Israel. The designs which appear on these coins reflect the special nature and quality of Jewish art and are important landmarks in its formation.

In the ancient world, coins were often regarded as works of art. They were used by the minting authorities to spread national or religious ideas, through their use of a specific symbol or inscription or both. A good example is the series of the "Judea Capta" coins, which were minted by the Roman Empire to commemorate the victory over the rebels in Judea and the end of the Jewish War (66—70 C.E.). These coins show clearly that the artistic ideas used on the ancient coins were given a national, political or religious character.

Jewish coins also reflect this general tendency to include national-religious elements. In some cases, the unique nature of Jewish art as national and religious art is even more prominent. Jewish coins are most instructive in tracing the unique elements in Jewish art as it changed and developed. Typical characteristics were the use and adaptation of derived elements from general (non-Jewish) art to fit Jewish ideology, and the gradually changing attitude of Jewish sensitivities towards figurative art. The most important development was the formation of a Jewish iconography with national-religious content which served as a basis for the Jewish symbols common in latter periods.

We will try to examine these elements according to several prominent elements in Jewish minting throughout the period, with special emphasis on the iconographic aspect of numismatic art.

The first Jewish coins were a series of small silver coins known as the "YHD" series, minted by the Jewish authorities in Judea during the 4th century B.C.E. The series includes both coins minted during the era of Persian rule and those minted during the Greek rule after the conquest of Judea by Alexander the Great in 333 B.C.E. The art depicted on these coins contains elements taken from the art of the ruling cultures, as well as elements from other important coins used in the international trade of the period. Appearing on the "YHD" coins are portraits of the conquering rulers, derived from the ruling government's coins and used to give credence to the coins minted by the Jewish authorities. Similar use was made of an illustration of an owl, the emblem of the goddess Athena, which appeared on the coins of Athens city (the most common coins in international trade in those days).

Despite the use of these motifs, the provincial character of local coins was reflected in their small size and inferior style.

On some Jewish "YHD" coins, the owl is joined by a lily design, instead of the olive branch which appeared on the original Greek coins. The lily was regarded as a Jewish artistic motif from the beginning of Jewish art during First Temple times. Its appearance together with the owl illustrates an important characteristic of Jewish art — how the introduction of a Jewish artistic element transforms a theme borrowed from the general world into Jewish art.

The lily appears as a central theme on another coin of this series, and continues to appear on coins of the Hasmonean period as well.

An exception in this series is a coin which is larger than the others and which is inscribed with the letters "YHD" in Aramaic rather than in Hebrew. The coin depicts the figure of a bearded man sitting on a winged wheel and holding a falcon in his hand. Here the artist seems to have made use of a standard conception for depicting a god, but it is difficult for us to understand how this fits into a Jewish context.

The wide use of figurative art in the "YHD" series is more remarkable when we consider the strict Jewish injunction against the use of graven images enforced in later periods.

The first independent Jewish coinage appeared during the Hasmonean period in the second and first centuries B.C.E. These coins

Left: Hasmonean coin — double cornucopia.
Right: Hasmonean coin (Antigonus) — menorah.

follow strictly the Halakhic (Jewish law) injunction against graven images contained in the second commandment, and there is no trace of figurative art in these coins. This change of

attitude was caused by the fear which developed in the face of the spread of Hellenistic-Pagan culture during this time, and reflects the national-religious character of Jewish art which we see expressed in the coins.

On a coin of the Hasmonean king Alexander Jannaeus (103–76 B.C.E.), his name appears as "Yehonatan Hamelech" (Jonathan the King), inscribed between the rays of a star and surrounded by a diadem. The diadem was an accepted symbol of royalty in the Hellenistic world; Alexander probably made use of this symbol to commemorate his status as king, since depicting his portrait was prohibited by Jewish law.

An additional example of this can be seen in the coin of King Agrippa I from the year 42 C.E., which was minted in Jerusalem. The face of the coin depicts the Royal Canopy, surrounded by an inscription of the king's name. Here too, it seems that this design, which was accepted as a symbol of monarchy, was used because of the religious prohibition against portraits.

The most common depiction in the art of coins during the Hasmonean period is the "Double Cornucopia" – a pair of horns of plenty, a common symbol of prosperity and fertility in Greek art which entered Judaism through the influences of the Hellenistic culture.

On Greek coins, the "Caduceus" is usually located between the two horns of plenty (as it appears on the coins of the Herodian dynasty as well). But on the Hasmonean coins, either a pomegranate (on the coins of Yochanan, Yehonatan and Yehuda) or a sheaf of barley (on Antigonus coins) is placed between the horns.

The pomegranate and the sheaf of barley commonly used in Jewish art as decorative designs are two of the seven holy species with which the Land of Israel was blessed. Here again we have an example of the unique way in which Jewish art used elements of the general art of the time and adapted them to fit within the Jewish framework.

On the coins of King Yehonatan and John Hyrcanus II (63–40 B.C.E.), we find the same lily used as a Jewish symbol as was on the series of "YHD" coins. In addition, these coins contain a depiction of a palm branch, which can also be interpreted as a *lulav*, symbolizing the four species of the Festival of Succot (Feast of Tabernacles) and thus the ritual at the Temple in Jerusalem. This symbol has important continuity in Jewish art in general, and in the art of Jewish coins in particular. The use of the palm branch, which was regarded as a symbol of victory in Hellenistic art, shows certain influence of the general art of the period.

The most significant change in the art of Jewish coins took place during the time of Mattathias Antigonus, the last of the Hasmonean rulers (40–37 B.C.E.). He minted a coin depicting the Temple Menorah on one side and the shewbread table on the other. This is the earliest dated depiction of the Menorah and the ritual table in Jewish art. Its appearance at this time is actually very surprising, in light of the fact that according to Jewish religious law it was forbidden to depict the Temple and its utensils. The explanation lies in the historical background: the throne of Antigonus, who was also the High Priest, faced great danger from the aspirations of Herod the Idumean, whose bid to take over was being supported by Rome. This also threatened the national independence of Judea. In a desperate attempt to avert this, Antigonus disregarded the Halakhic prohibition by minting coins showing the two holiest utensils used in the Temple ritual. In doing so, he turned these motifs into Jewish national-religious symbols, which appealed to the emotions of the masses and called upon them to oppose the assault on Judea's national independence. (It is interesting to note that these utensils appear on Titus' famous arch in Rome, as part of the booty from Judea.) This was in fact the first step in establishing a set of basic symbols connected with the ritual of the Temple in Jerusalem which would constitute the main elements in Jewish iconography in the following generations, with the Menorah becoming the most important.

Left: Jewish War coin – chalice.
Right: Bar Kochba coin – palm tree.

This trend in Jewish art was continued in the illustrations which appeared during the Jewish War – the First Revolt (66–70 C.E.). It is important to examine the historical background for the minting of coins during this period. At the time, Judea had no organized authority for minting coins under normal conditions for the general population. Furthermore, there was no immediate monetary need to mint coins, since it was possible to continue using the Roman coins in circulation. But the Jews began minting their own coins as a symbolic act, to demonstrate their national independence and as a

means of communication and propaganda. These goals can be seen in the illustrations and legends which appear on the coins of the Revolt and which became one of the high points of ancient Jewish art.

These coins contain depictions of utensils of the Temple ritual: the chalice (which appears on the Arch of Titus), and the wine jug – the amphora. Other depictions are the four species of Succot, which was then the most important festival celebrated in the Temple, as was the palm tree, commonly accepted as a symbol of Judea and used by the Romans to depict Judea on the coins of the "Judea Capta" after the suppression of the Revolt.

Other common plant decorations were the stem with three pomegranates and the vine leaf.

The national-religious symbolic significance of these illustrations was intensified by the accompanying inscriptions: "Shekel of Israel," "Holy Jerusalem," "For the Freedom of Zion," and "For the Redemption of Zion." This combination of the symbols with the inscriptions emphasized the national-religious character which was expressed by Jewish art of the time expressed the struggle for national independence embodied in unhindered ritual in the Temple. After the suppression of the revolt and the destruction of the Temple, the importance of the Temple as a symbol of independence and redemption was further strengthened in the consciousness of the people, and in Jewish art. This can be seen in the coins of Bar Kochba (132–135 C.E.), which were also minted in order to demonstrate the people's independence, and as a means of communication. Here again, the nature of the minting determined the character of the art in these coins: symbolic depictions of the Temple and its ritual utensils, together with inscriptions such as: "For the Redemption of Israel" and "For the Freedom of Jerusalem," which express the purpose of the revolt – to renew national independence, together with the rebuilding of the Temple and renewal of its rituals, as well as Messianic hope for national redemption.

In the depiction of the Temple (on the Tetradrachm silver coin), Jewish art uses an iconographic scheme common to Greco-Roman art, of a facade of a Temple with four columns. This again shows the use of an illustration from the general art world to depict a Jewish subject.

Among the ritual utensils depicted on the coins are also musical instruments used during the Temple ritual, such as the lyre, harp and trumpets. After the destruction, the appearance of the four species of Succot gained a new meaning: "In memory of the Temple." In addition to these, the palm tree, the vine and vine leaves are shown on these coins.

With the suppression of the Bar Kochba Revolt, the minting of Jewish coins in the Land of Israel ceased, but the art motifs which had crystallized into a number of Jewish national-religious symbols became the basis for Jewish iconography in the coming generations.

It is interesting to examine the great change which took place in the art on Jewish coins – from the beginning on the "YHD" coins, when it was just provincial art lacking any specific meaning, up to its prime in the Bar Kochba coins.

Today, from the perspective of time, we realize the great significance of the ancient Jewish coins as creations of Jewish art. A new dimension was added to the leitmotifs of hope for independence and redemption with the establishment of the modern State of Israel. A wonderful expression of this can be seen in the use of the artistic symbols from these ancient coins on Israel's modern currency.

Gideon Sasson is a graduate of the Archeological Institute of the Hebrew University, and a dealer in antiquities in Jerusalem.

Sylvia Haffner Magnus, chairman of the membership medal committee, is happy to announce that the winning design for the 1989 A.I.N.A. Membership medal was submitted by Mr. Bernhard Kluger A.I.N.A. #9354, from Aberdeen, New Jersey. These membership medals are in the process of being struck, and will be sent gratis to all A.I.N.A., members as in the past years.

Eliyahu Golomb

by Edward Schuman

About ten years ago, Moishe Preger conducted a Judaic auction at the A.I.N.A. New York Convention. Among the non-government issues, towards the back of the catalog, were several syngraphic items. Lot #261 was a 100 Kroner bank draft, issued by the house of Rothschild in Vienna. It contained the necessary Turkish revenue stamp, the appropriate signatures, and as there was not an endorsement on the back of the check, was evidently paid on sight in Jerusalem.

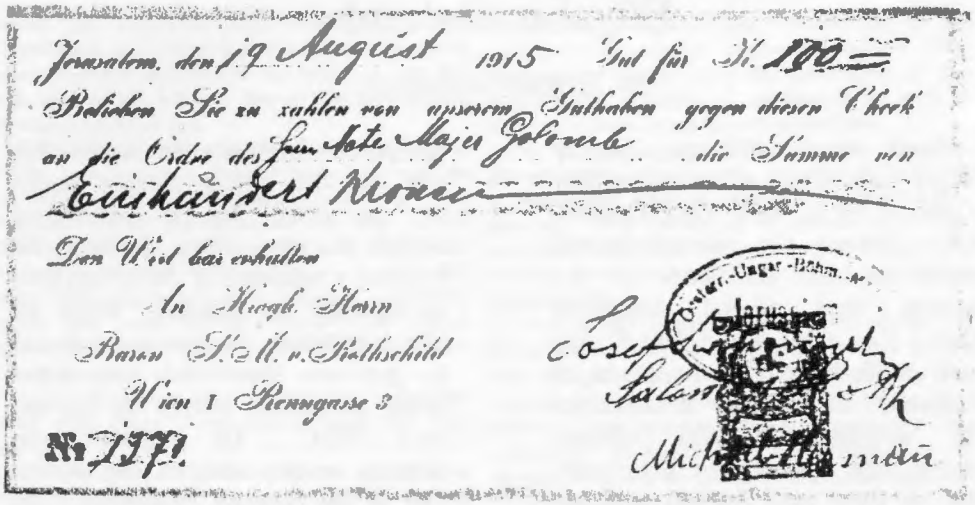
My interest in the item was with Rothschild, but as I was not able to attend the sale in person, I ended up as a underbidder and was unable to obtain the item. However, I saved the photograph of the lot for further research, since the payee was an illustrious person.

Eliyahu Golomb was born in Volkovysk, Belorussia in 1893. The family emigrated to Palestine in 1909, where Eliyahu was in the first graduating class of Herzlia High School. He organized his fellow graduates into the Histadrut Mezumzemet, a group dedicated to agricultural training service in the Jewish settlements, and the realization of Zionist ideals. He opposed the enlistment of young Jewish soldiers into the Turkish Army, and instead formed an independent Jewish defense force. It was probably during this period that Baron Von Rothschild contributed the sum of 100 kroner to Golomb through this check.

In 1918, he became one of the founders and leading supporters of the Jewish Legion. He hoped that one day this Jewish Legion would be the basis for a permanent Jewish militia. After the war, he became a member of the committee to organize the Hagana. While on this committee, he was sent abroad to purchase munitions, and organized pioneering youths in Europe until 1924. He regarded the Hagana as an arm of the nation and of the Zionist movement. He was opposed to the other dissident groups, such as the Irgun, or the Stern Gang, and tried unsuccessfully to unite them under a common cause. During the Arab riots of 1936, he fought in combat against the terrorists. He supported punishment of terrorists but was against indiscriminate reprisals against the Arab population for moral reasons. He opposed giving the British any information about Hagana strength or equipment.

He was one of the foremost supporters of Jewish enlistment into the British Army during World War II, and proposed parachuting Jewish volunteers into occupied Europe. He was one of the founders and builders of the Palmah, and played an important role in planning the future fighting of the Jewish people in Palestine. He inspired, and educated, many leaders of the Hagana and future Israel Defense Forces.

Golomb was active in Erez Israel public life also, and served on numerous committees as well as being a delegate to several of the Zionist congresses. He died in 1945, and his home in Tel Aviv was


Jerusalem, den 19 August 1915 Gut für K. 100.—
Belieben Sie zu zahlen von unserem Guthaben gegen diesen Check
an die Order des Herrn Moshe Majer Golomb die Summe von
Einhundert Kronen
Den Wert bar erhalten
An Hochgl. Herrn
Baron S. M. v. Rothschild
Wien I Renngasse 3
№ 7171.

turned into a Hagana museum, since he is regarded as the father of this organization.

The illustrated medal is 2 1/4" in diameter and had been gold plated. The obverse portraits Eliyahu Golomb in the center of a Star of David. The names of the various groups that comprised the Haganah are engraved on the twelve sides of the star. The reverse shows the symbol of the Israel Defense Force, and the Hebrew letters spelling out Haganah. This medal was privately struck in Israel by the firm of Elisha, and is said to have been given to all surviving Haganah members at a reunion some years back. The medal is not rare, which would lead to the belief it has been restruck, and may still be available in Israel.

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